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CARLOS AGENCY, ARIZONA,

February 10, 1883.

Medical Director,

Department of Arizona,

Whipple Barracks, Prescott, A. T.

SIR:

In compliance with your direction of the 5th ultimo, to furnish such general statistics as I may be able to obtain, with information as to the number, character, arms, habits, diet, clothing, habitations, occupations, etc., of the Indians residing at the San Carlos Agency; also the relative proportion of males, females and children; the diseases observed among them, and their remedial measures, and all other information that may prove useful in studying the habits and peculiarities of the Indian portion of the population, I have the honor to submit the following:

My service here covers a period of only three months, and my previous opportunities for observing Indian character and customs have been but slight and casual.

The Indians at present residing at this Agency are one tribe of the Yuma and another of the Mohave nations, and the San Carlos, Cayotero, Tonto and White Mountain tribes of the Apaches.

The Yumas and Mohaves are bands detached from their tribes or nations, whose homes are respectively in the valleys of the Colorado and the Verde. It is common for these Indians to be spoken of as Yuma Apaches and Mohave Apaches, but this simply signifies that they are associated with the Apaches at this Agency.

The philologist encounters difficulty in distinguishing names originating with the Indians themselves from those bestowed by Europeans. In translating Indian names into English, the Indian pronunciation seems to have been better preserved than when changed into the languages of Spain or France. There is nothing in the vocalization of the tribal title of the Iowas or the Musquakas to arouse suspicion of their being of derivation foreign to the Indian, while Assiniboin and Ouisconsin betray the French origin, and the Mexico-Spanish derivation is not disguised in such names as those of the tribes I am considering. Cayotero evidently coming from the Mexican word *cayote*, the jackal, and

Tonto being Spanish for foolish, this latter term having been applied to the tribe now bearing it, it is said, by visitors who found them talking two languages, the Yuma and Apache, probably a corruption of both. However this may have been, there is no doubt that the Tontos speak both the Apache and Yuma dialects.

The Yumas and Mohaves here are but small fragments of those tribes of the same names who still dwell, the one on the banks of the Colorado, and the other in the Verde Valley, and for purposes of description may be classed together, as they speak the same tongue, intermarry constantly, and differ little in customs and manners. The Yumas here number: adult males, 131; adult females, 99; male children, 49; female children, 34; total, 313. Of Mohaves there are: adult males, 209; adult females, 171; male children, 108; female children, 95; total, 583. These two bands are regarded as reliably peaceful toward the Whites. They are more reserved, dignified and industrious than the Apaches, and in the primitive arts, such as making pottery and weaving baskets, are a short step in advance of their neighbors, and exhibit skill and taste in their work. Their customs permit plural marriages, but comparatively few of their men have more than one wife, and none more than two. They cremate their dead, whereas the Apaches bury theirs under the rocks in the mountains, heaping brush above to mark the spot. Like the Apaches, upon a decease of a person, they destroy, by burning, all effects pertaining to the dead,—teepee, clothes and cooking utensils. Some of these people present a Jewish cast of countenance, not displeasing in the men, and lending beauty to the women, a fact which may tend to confirm the belief of those who think the Indians a portion of the lost tribes of Israel. The men are more considerate in the treatment of their squaws than the Apaches, bearing some of the burdens of the day. On the contrary, in the morals of the women, the Apaches are superior.

The Apaches are more athletic, daring and restless than their associates, and their countenances and physiques are more typical of the American aborigines. Their heads are round, their faces broad and their cheek bones high, and in these characteristics the White Mountain Indians are the most pronounced.

The four bands of Apaches here number conjointly: adult males, 1,090; adult females, 1,247; male children, 673; female children, 668; total, 3,678.

It will be seen from the figures given that the total Indian population here is 4,574, of which number 1,430 are men, 1,517 women, 830 boys, and 797 girls, the children being of all ages,

from infancy to adolescence, and that the males in all classes are in excess of the females, except in that of adult Apaches, in which the women have a majority of 157; also that the proportion of children to adults is not as great as might be expected. This shortage of children does not support the theory of the fruitfulness of polygamous marriages, as the Apaches are a polygamous people, some of the bucks having as many as six squaws, while few of them, in the married state, restrict themselves to one. Notwithstanding the excess in the number of women at present among the Apaches and the liberal customs which obtain on the subject of marriage, rape is an offense quite commonly complained of. The Apache, in accordance with the general Indian custom, buys his wife from the father or people, giving generally one or more ponies, and she is thereafter his chattel property. If there are other younger sisters in the family, he often buys one or all of them also, even though no more than five or six years old, and takes them to his camp, to participate in aforesaid cohabitation before the approach of pubescence. In these matrimonial bargains, even when the bride has reached years of discretion, her wishes are not consulted. However repugnant to her inclinations, if the cupidity of her family is satisfied, she must submit with the best grace she can.

Of the four bands of Apaches here, the White Mountain Indians are the most warlike, and their women the most virtuous. Their physical proportions seem greater on an average than the others. They may generally be distinguished by the breadth and prominence of the cheek bones. The symmetrically arched mouths and regular teeth often lend a rude beauty to the females of this savage people. The Apaches are a gay and light-hearted set, full of laughter and hilarity; they exhibit warm affection for comrades and relations, couples of the same sex being often seen walking about with their arms entwined about each other. They are courageous and patient. Although most of their time is spent in idleness, this seems to be more from want of employment than from natural sloth. They seem to be destitute of any feeling of gratitude. They do not appear to be conscious of inferiority, but stand unabashed in the presence of the greatest. Against all the good traits that can be accorded them, they must be accounted as adepts in treachery and cruelty, delighting in torture and blood. When prompted by a morbid desire for the display of prowess, no bonds of consanguinity are strong enough to stay their murderous hands. Brothers and sisters, vainly crying for mercy, go down before the rifle and the

club, and children's brains are dashed out against the trees or stones.

The Indians at this agency are said to be well supplied with good arms and plenty of ammunition. If so, they make no display of them, only carrying them when hunting. The bow and arrow seem little to be depended on by them for defense or aggression, and have become the playthings of the boys, who amuse themselves lying in ambush, waiting the approach of the meadow lark, whose body generally receives the steel-pointed arrow. The long lance, once a formidable weapon with them, has fallen into disuse, and is only occasionally to be seen now.

These Indians generally evince a willingness to engage in husbandry, and at this writing a considerable breadth of barley has already been planted by them. Their clean and prepared fields, inclosed with improvised fences of brush and saplings, line the bottoms of the Gila and San Carlos rivers for a number of miles east and west of the agency, and many of them are tilling the soil at greater distances from San Carlos.

The industrious perseverance with which they engaged in cutting, collecting and transporting hay for the uses of the military at the agency, is a contradiction of the charge that all Indians are inherently lazy. Within a period of six weeks these people supplied two hundred tons of hay. To appreciate this statement it must be remembered that every blade of this hay was cut with knives, that most of it was carried on the backs of men, women and children an average distance of four miles, and only an inconsiderable portion on the backs of "burros" (donkeys) and ponies. When the haying season was at its height, the scene around the agency was animated in the extreme. From dawn to sunset, the panorama presented was a plain of moving hay. Bucks and squaws, boys and girls, burros and ponies were the motive forces, but then, for the most part, were invisible, being covered and concealed by bundles of hay tightly bound with thongs made from the leaves of the "soap-weed," a species of the "Spanish Bayonet," and all converging toward a central place where it was stacked.

The chief amusement of the Indians, participated in by both sexes, is dancing. The war dance admits only warriors with arms. The corn dance is a sort of festival. The squaw dance, in which the women join, is purely social. A game similar to that known to American youth as "shinny" is played by the men, and a game called in Yuma *tuderbe*, played by rolling a hoop, on the top of which the two competitors engaged each throw a pole which knocks down the hoop, is a masculine game

very popular. Foot-racing is another pastime much enjoyed by them. Several foot-races have lately been run, graduated prizes ranging from five to two dollars having been awarded by some of the spectators to the best three runners. The Indian has little conception of musical harmony. He often warbles, but his vocal efforts are the merest sing-song. I have never heard a squaw hush her papoose to sleep with a song. Both sexes take the supremest pleasure in gambling. The favorite game is "*monte*," played with Mexican cards. The stakes are generally money, but in its absence cartridges, blankets, ration tickets or the clothes from their backs are risked to indulge this universal passion. This vice often occasions much suffering to women and children, who are often in this way deprived of their rations.

The Apache is a free dispenser of hospitality. The nature of his dwelling, with doors always open, probably tends to foster this trait. It is not common to find an Indian's meal shared in only by his own family. The wife, though esteemed only in the light of property, maintains her place at the repast, generally replenishing it as it progresses with fresh supplies which she supervises the cooking of while she herself partakes.

Their diet at present consists chiefly of the ration issued by the Indian Agent. This consists, for each week, for each man, women or child of whatever age, of $5\frac{1}{2}$ lbs. of flour, $10\frac{1}{2}$ lbs. of fresh beef (sometimes reduced to 6 lbs), with 4 lbs. of coffee, 7 of sugar, 2 of salt, 2 of soap, and half a pound of tobacco to each hundred rations. In addition to the above they have the surrounding mountains and valleys, rich in game, from which to draw. Fish is not eaten by them. Vension is their favorite wild meat. The turkey is not absolutely rejected as an article of diet, but his flesh is not a favorite. The feathers of this bird, however, next to those of the hawk, are valued for their uses in the decoration of the war bonnet. In the line of vegetables, they have the wild potato, indigenous to Arizona (and thought by some to be the progenitor of the Irish potato), which the children dig and gather early in the spring when no larger than pease. Its size at maturity is nearly as great as that of the cultivated Irish potato, and seems to be as rich in starch. Mescal is a favorite luxury. It is derived from the pitch of a plant growing like a cabbage. The heart, with the outer leaves stripped off, is baked in the earth, and afterwards beaten into shreds with stones, and put away in masses for use. When used it is dipped in water to moisten it. It has a sweet taste and evidently contains sugar. This is a species of the same plant from which the Mexicans distill the mescal liquor. Another

delicacy is the preserved fruit of the *saboya* (coming probably from the Spanish word *sabia*, juice), pronounced *sugorra*. This is the fruit of a species of the giant cactus. It ripens in the latter part of June, when the Indians go in flocks into the mountains to gather it. Much of it is converted immediately into wine, and drank on the spot to intoxication, but large quantities are dried and kept in irregularly shaped cakes. It has a deliciously sweet taste. The wild fruits and berries that abound in this semi-tropical country form a considerable portion of the diet of the Indians in summer and autumn. The acorn of the stunted white oak, one of the commonest bushes (for it does not attain the stature of a tree,) that adorns the sides of the Arizona mountains, furnishes a nut used as an edible addition to soups. It is also eaten roasted or raw. They reject as food the direct product of the hog, though in the form of bacon, as issued by the Army commissary, it is partaken of with relish.

The Indian, like the people of all races, seems to have inherent appetite for alcohol. The alcoholic product of Indian corn, subjected to rude processes of fermentation, which is termed *tiswin*, is their almost only source of this supply. It is a comparatively weak beverage, and, to experience its full effect, those intending to partake of it generally precede the indulgence of it by a long fast, experience having taught them that it will more readily affect them through an empty stomach. The manufacture of *tiswin* is strictly forbidden by the Government authorities, and a violation of this inhibition subjects the detected offender to a long imprisonment. Nevertheless the inclination for its use is so strong that the rule is frequently broken. In a word, the manufacture and use of *tiswin* among the Indians, like the over-indulgence in alcoholic beverages by the Whites, are the most frequent sources of an Indian's troubles at this agency.

The use of tobacco is a universal habit with the male Indian from the age of ten years and upwards. Smoking is the favorite manner with them of enjoying it, though it is often chewed as well. I have not noticed that the women generally acquire the habit of using tobacco.

There is considerable variety in dress presented by the Indians at this agency. Since the reception of their annuities, the latter part of December, their appearance in this respect has improved. It is very common to see both men and women dressed entirely in the apparel of the Whites, and it is rare to meet an adult wearing nothing but blanket and breech-clout. Children, however, are constantly to be seen in the camps entirely nude, playing in a winter atmosphere, apparently comfortably unconscious

of their immersion in a freezing air. If clothing could be issued to them at shorter intervals, or if they had better facilities in the way of permanent abodes for preserving what they get, these people would soon discard the Indian and adopt the white man's dress. It would perhaps take longer to induce them to leave off painting their faces, as they seem to attach prophylactic virtues to this custom. Red seems to be their favorite color in dress. Red blankets and red calico are flaunted on all sides. As a single grain in the weight of testimony that a taste for colors, like other mental or physical peculiarities, may be inherited, I may state that "Micky Free," of Irish-Mexican parentage, but captured by the Apaches when a child, and to all intents and purposes one of them ever since, selects a *green* blanket.

The habitations of these Indians are not superior to those of the lowest savages. They consist almost universally of teepees, made of boughs and saplings stuck in the ground, so as to inclose a circular space about eight feet in diameter, which has first been excavated to the depth of about a foot. The ends of the boughs are bent together at the top, so as to form a dome. The top and sides are covered with canvas, or thatched with brush or hay to shed the rain, and the loose earth thrown up in excavating the floor is thrown around the base, to make the foundation firm and protect the inmates from the wind. A single opening, from one to three feet wide, permits entrance and exit. The height in the inside is sufficient to admit of a man standing upright. The floor is covered with leaves or hay, on which blankets are spread, which serve for beds at night and a lounging place in the day time. In cold weather a small fire near the door warms the interior. The top and sides of the teepee afford supports on which are hung meat and other supplies and spare clothes. No attempt is made to imitate the Whites in supplying the comforts of furniture. The ground forms at once bedstead, table and chairs.

Engaged as they already are, in an attempt at agriculture, which they seem generally desirous of adopting as a means of livelihood, if an attachment could be generated in them for a certain limited locality, where their buildings, fences and implements would remain undisturbed till recurring seasons should recall them into requisitions, and such other accumulations as they might require would be preserved a great step in their permanent improvement would be reached. It seems to me it would be a forward movement toward civilizing these people, and even an economical one, to supply them with small but substantial dwellings whenever they declared a willingness to occupy as a permanent abode a

definite parcel of ground. I am aware that some prejudices and superstitions on the part of the Indians would have to be overcome to make such a plan feasible, but I believe them to be not insurmountable.

In this locality the Indians are subject to malarial fevers, dysentery and diarrhoea. Syphilis is said to be common among the Yumas and Mohaves. Consumption is almost unknown among them, and when occurring can be traced to a syphilitic origin. Their exemption from constitutional pulmonary disease is probably due to climatic influences. It seems probable that Arizona, when the superb winter climate of its valleys becomes extensively known, will become a popular winter resort for persons threatened with, or suffering from, pulmonary complaints, especially consumption. At present the Territory is generally decried as a summer furnace, and the story of the dead soldier at Yuma and his blanket is rife everywhere, while the truth probably is that, except in a few very low localities, the heat in Arizona in summer is no greater than on corresponding parallels in other sections of the country. This as it may, it is certain that, with a winter climate more equable, in the valleys, and as warm as that of Florida, an atmosphere so dry that no dew is precipitated, and rain infrequent except in the hottest months, leaving out of account the cheerful influences of inconstant sunshine and the exhilarating effects of a pure mountain air, Arizona must soon become the favorite winter home of those laboring under chest complaints. Pneumonia, pleurisy and rheumatism are not common, diseases of the digestive tube, due to irregularities in diet, gorging and badly cooked food, in addition to those of malarial origin, are the complaints which affect the Indian here.

The office of the "Medicine man" has not yet come to an end. He seems to be given the first chance generally at the *en-dee*, or patient, and if he does not afford speedy relief, is discarded in favor of the white *za-hon-ton*, or doctor. In ministering to the sick, the medicine man sits in the teepee near the patient, and chants in a loud monotonous tone, seemingly repeating the same words over for hours night and day. The Indians attribute their sickness to the power of witches, and women are killed, probably much oftener than is known, as such events are concealed from the whites if possible, under the supposition that they are witches. An instance of this kind has happened here within a few weeks. An Indian who had lost several children through sickness, impressed with the belief that their deaths were caused through the witch-craft of a certain squaw, shot her and attempted

to escap, the fact becoming known to the authorities. The woman is recovering and the man is in prison. The medicine man therefore encourages the patient and his friends with such cheering intelligence as that *kan*, the good spirit, will drive away *ilkas*, the witch, sent by *Chetin*, the devil, to disturb his comfort and repose. From time to time he rests his voice, while he applies, if the disease is local, some mysterious medicament, generally in the form of powder.

Although not embraced in the order calling for this report, a subject presenting so many phases, may perhaps be allowed in suggestion as supplement. Every political economist has a plan for the melioration of the condition of the Indians and the prevention of Indian outbreaks. The allotment of parcels of culturable land to Indians in severalty has been authorized and practiced, I believe, whenever the Indians are willing to sever their tribal relations. However, so far as my limited opportunities have enabled me to observe, this plan seems to work well only when the Indians are under the direct supervision of white superintendents. If every Indian novice in agriculture could be surrounded by white farmers, he would soon become a proficient, progressive and permanent tiller of the soil, but clustered with others no better enlightened than himself, he has no one to copy from superior to himself.

A system that would surround every Indian with industrious Whites engaged in every calling of civilized life, would soon transform him from a savage to a citizen, and forever end Indian outbreaks, with all their horrible concomitants. I would distribute the Indians among the several States, according to population, exempting the late slave-holding ones, already burdened with a negro population. Each State would then divide its quota of Indians among its several counties according to their population, and the counties in their turn would subdivide their spaces among the townships, and these latter would distribute them among families, if necessary. No separations of nations, tribes, bands, or families would be required. One or more nations might go to a State, one or more tribes to a county, one or more bands to a township, and families, unbroken, or individuals, would become allied by neighborhood to, or incorporated with, white ones. The Government, at probably no greater expense than it now incurs on their account, could make generous provision for their removal and temporary maintenance, and the proceeds of the sales of the lands now occupied by them might be devoted to the accumulation of a fund for their benefit, certain disconnected sections or portions of sections being held

for the occupation of such as desired to return to their homes and own lands in severalty.

To such a scheme there may be constitutional objections, which would make it impracticable, but if not, some such system, in a single generation, would convert the Indians from murderous savages to thrifty citizens, and in a few more generations the most of them would be consolidated by intermarriage with the bulk of the white population, probably without detriment, but with improvement to the latter.

I am, very respectfully,

Your obedient servant,

[*Signed.*] FREDERICK LLOYD,

A. A. Surgeon, U. S. A.



